682 721 Murders not condoned, either within or outside tribe; murder committed by member of neighboring tribe constituted cause for war against tribe to which murderer belonged.

685 671 Theft usually went unpunished; theft of money did not often occur, because it was kept well hidden. When currency displayed, as at face washings, it was kept in money jars; at games there were persons present whose duty it was to keep watch over bets made. Other valuables besides money also "hidden good"; if stolen, as occasionally happened, shaman sometimes denounced thief, ordered him to return goods (see Autobiography of FP). If caches of piñons, acorns robbed, "the owner usually didn't know about it, because the caches were so big" (SM); MM said thief caught in act lectured severely, but otherwise went unpunished.

685 425 Finder of hidden property entitled to keep full amount of property found, even though owner might still be alive.

622 422 578 627 In hunting, if 2 or more men shot at deer, he whose arrow first touched deer could claim it, although another man's arrow might have killed animal; disputes which sometimes started when this happened were taken to chief who settled them according to foregoing rule.

684 626 Marrying one's relative (see section on Cycle of Life) constituted grave moral offense which roused disapproval of entire community, but no formal punishment accorded either member of couple. Adultery disapproved, but was not punished [837] and was "not nearly so bad as a man's marrying his [836] cousin." Parents forbid girls to enter promiscuously into sex relationships, but admonitions often went unheeded, "just as they do now" (FP); young people often mated at dances.

626 577 A good man, man with a big heart, did not become angry quickly, was quiet, took care of his family well, was not lazy and, when told to do something, did not immediately jump up and do it, but was leisurely and dignified in his actions. "Young men had to learn to be this way" (SM, MM). Men who became angry quickly were referred to as men with small hearts. Industriousness won praise, but neither attainment of wealth nor bravery in war stressed as ideals. Parents, older persons taught young people (p. 46; Voegelin, 1935 b, 223).

Stingy persons who did not contribute their full share to fiestas subject to public criticism by chief or dance manager, also to supernatural punishment by shaman. Braggarts who boasted about what they would do in critical situations, but who failed when faced with such, subjected to ridicule and memory of their failure served as subject matter for anecdotal material. Lazy women [578] and women who fought, "pulling each other's hair, until their husbands had to separate them," incurred general criticism of community.

576 Greeting used after short absence is ma', hello; Voegelin gives several more exclamatory particles (Voegelin, 1935 a, 180). Expressions for good morning, good noon, good evening also

576 used now. Farewell salutation is "I'm going now; goodbye." Greeting between strangers, persons who had not seen each other for some time is "Hello, where do you come from?" No handshaking. Tübatulabal "liked to see strangers" (SM); visitors given gifts of piñons, chia, "just the same as now, we give piñons to everyone who comes up to the piñon camps" (ES); young girls enjoined to be hospitable (ante). In times of scarcity, however, food was bought; person who had stores of it "wasn't expected to give it away" (SM).

Mothers kissed children occasionally; adults did not kiss (SM).

578 Jealousy on part of man, woman, sometimes led to separations (ante; Voegelin, 1935 b, 235); jealousy over man might start 2 women fighting, but men "didn't fight that way over a woman, generally" (SM).

● 685 158 [753] SM had never heard of any member of community who deliberately set fire to others' property; insane persons (tohoyi-wut) "just had to be watched; nothing was done about them. One woman went crazy a few yrs. ago, because a witch put something in her ear and made her that way; she wouldn't go to a doctor and so she died in the Stockton asylum after she was there a year" (SM).

522 [624] [837] At fiestas during dances at night, if woman slipped away to keep rendezvous, when she returned dance leader would grasp her by arm, dust her off with bunch of feathers, much to everyone's amusement, woman's confusion (SM). Young mature girls, if they surprised boy of about 12 in swimming would surround him, chaff him; boy would beg to be allowed to leave and often run away crying (MM). An example of what is considered humorous occurs in anecdote of man in deer-head decoy who was mistaken for deer by mt. lion and attacked by animal; man's brother, standing off at safe distance, saw this occur, but instead of going to hunter's aid he remained where he was and "just laughed and laughed" as lion leaped on hunter.

181 [171] Garcés in 1775 was hospitably received by (Palagewan?) group on unaugmented Kern and characterized the people as "affable and affectionate" (Garcés, 281). When first approached, Tübatulabal show marked reserve which can easily be mistaken for indifference, or even unfriendliness; in time, however, this reserve disappears, as Steward notes of Owens Valley Paiute (Steward, 1935, 238), and informants prove friendly, interested, generous, and honest. Men and women are generally energetic in their daily life, and attentive to detail in work. Women often voice expressions of sympathy for the young, weak, or suffering; when SM's pet dog was shot SM "cried and cried" for several days. I heard of only one theft among Tübatulabal during my work with them. The older members of the group, especially, have a high reputation for dependability and trustworthiness among their white neighbors.

516 Postures.- Men sat (a) right knee bent, weight resting on right heel; left foot flat on ground,